Manual
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UNITED STATES OF AMERICA.

RAPHAEL'S

PRIVATE INSTRUCTIONS

In

ANIMAL MAGNETISM.

Revised and Enlarged

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Rudimentary Remarks

Most, if not all, of my readers are aware that laughing is catching and yawning the same, this is nothing more or less than sympathetic Magnetism, and will be observed more amongst persons of one family, and of the same complexion than those of opposite colours; then again with regard to Anger, if one retains his self possession, and a calm and quiet attitude, the anger of the other is speedily over; this is especially the case with those in a state of intoxication, they will strike at one moment and shake hands the next, the Magnetism becoming "Positive" and "Negative" alternately.

By "Positive" I mean incapable of receiving impressions, but capable of producing impression on others.

"Negative" is an impressionable condition and every living person possesses both positive & negative Magnetism in a greater or lesser degree with respect to their fellowmen; for instance, I, myself, am positive to some, that is, I am able to mesmerise them effectually, but to others I am negative, & can be easily mesmerised by them.

The nervous and susceptible are mostly negative,

but not always, the bold and confident are (3.
generally positive, but not always.

How to Develope the Magnetic Power.

To all I would say, cultivate and develope the Magnetic power within you to the greatest extent, and render yourself impervious to all other impressions; this is essential if you mean to be a good mesmerist, or else in experimenting when others are present, you may be impressed yourself, and your experiment would then come to a ridiculous and premature termination.

In the first place avoid strong and intoxicating drinks; spirituous liquors are particularly bad, cleanse your body thoroughly every week or oftener with warm water, rubbing the skin well dry with a rough towel afterwards.

Avoid heavy eating and meats of hard digestion, as these render the faculties dull and heavy, the stomach drawing support from the brain to enable it to digest the food.

Avoid anger, fear and passion of every kind; keep yourself calm, thoughtful, and let your diet be light and easy of digestion, and consisting mostly of fruits or vegetables.

If you are diseased or ill do not mesmerise at all until you are quite well, or you will inflict a sad injury upon your subject or patient.

The healthy may mesmerise the sick, and with great advantage to the latter, but do not let the sick mesmerise the healthy.

By attending to the foregoing, and keeping your mind calm and collected and attaining to what is generally called "Self possession," you will augment the Magnetic power within you to the greatest possible extent.

Then again, in your actions, do not let yourself be persuaded by others, unless you are in the wrong, when it is manly and honourable to confess it, but not otherwise, for it allows the Magnetism of another to overcome your own, and tends to make you "negative," which you should be most careful to avoid. Therefore always aim at persuading others.

The next two points are very important; First=the Eyes; these must be practised so as to render them searching and piercing, and able to withstand the intent gazing of any other person. To do this it is necessary to gaze steadfastly at objects without wavering the eye and as long as possible; the morning is considered the best time for this practise the mind being then fresh and free from the

days' caress At first the eyes will become (5.
suffused with water, after which they will gain strength, and you will be enabled to gaze intently at anything for any length of time without inconvenience. This cultivation of the gaze is very necessary.

The next point is the cultivation of the mind and the concentration of the thoughts and ideas

To have this power in perfection you should conjure up from memory, some past event of which you have some slight recollection, then turn your attention to it with all the power you possess, and draw it in your mind as though it where present with you, think it steadily over and picture everything in your mind clearly.

This concentration of the mind and the thoughts, should be steadily and persistently persevered in until, after a while, past scenes may be reviewed mentally with all the vivacity and reality of the present. In developing thought-reading this is very necessary.

It may be a little difficult at the first, but it is very essential, and may be soon mastered by perseverence

Note- that nothing that is worth learning, can be learned without trouble and perseverence

How to Mesmerise and Operate on others.

The following from Dr. Gregory of Mesmeric celebrity, I have found the best method, so will give it.

"If you try the experiment of drawing the points of the fingers of your right hand, without contact, but very near, over the hands of several persons, downward from the wrist, the hands of the persons being held with the palms upwards, and your fingers either all abreast, or one following the other, and repeat this, slowly, several times, you will most probably find one or more, who very distinctly perceive a peculiar sensation, which is not always the same in different persons, some will feel a slight warmth, others a pricking, some will feel a tingling, and others a numbness; such as perceive these sensations most distinctly, may then be tested, and will be found, probably, very clear and consistent with themselves, even if blindfolded, but sometimes blindfolding produces at once a state of nervous disturbance, most unfavorable to clear perception.

You may now, having found a person susceptible to a certain extent, proceed to try the effects of passes, made slowly with both your hands down=

wards, from the crown of the head downwards, (7.
over the face to the pit of the stomach, or even down to the feet, avoiding contact, but keeping as near as possible without contact, or you may make the passes laterally, and so downwards over the arms.

It is necessary to act with a cool and determined mind, and firm will, while the patient is perfectly passive, and undisturbed by noise or otherwise; he ought to look steadily at the eyes of the operator, who in his turn ought to gaze firmly at his subject.

The passes should be continued patiently for some time and will generally excite the sensations before mentioned, viz, warmth, coolness, pricking, tingling, creeping of the skin, or numbness, according to the person on whom you operate.

When these sensations are very marked, the subject will, in all probability turn out a good one.

It is probable that with patience & perseverence a vigorous healthy operator would finally succeed in affecting all persons, but in some cases which have afterwards become very sensitive, the subject has only been affected at first with great difficulty, and only after much perseverence, or even has not been at all affected at the first, nay, even for many successive trials.

The operator must not be discouraged, if he

perseveres the chances of success are much increased, whilst he will often meet with cases in which a few minutes will suffice to produce strong effects.

Another, and in some cases a more successful method, is to sit down close to, and before the patient, to take hold of his thumbs in your hands and fingers and gently pressing them; to gaze steadfastly in his eyes, concentrating your mind upon him, while he does the same, this is at least in the beginning less fatiguing, than making the new and unaccustomed motion of the passes; although with a little practise it is easy to make several hundred passes uninterruptedly.

I cannot give a decided preference to either method, both will sometimes fail and both are often successful, they may be combined, that is, alternately, and often with advantages.

Two things are desirable; first, a passive and willing state of mind in the patient, although faith in mesmerism is not at all necessary, but a bona-fide passivity or willingness on the part of the patient to be operated on; this however signifies little in susceptible cases.

Secondly- Intense concentration of the mind on the part of the operator. It is self evident that

to obtain this, perfect silence is necessary. (9.

The time required varies from a few minutes to an hour or more, but usually diminishes on repetition.

Intent gazing alone, especially if well practised by both parties, will often produce the sensations above named without close proximity."

Thus far Dr. Gregory, all of which I endorse; some operators use a disc or bright piece of metal, at which the patient gazes, whilst the operator makes the passes; this in some cases is preferable to intent gazing, which in public or amongst friends would appear highly ludicrous.

The Mesmeric Sleep.

"The same practises" continues Dr. Gregory "when continued longer give rise to phenomena still more striking, and I shall now proceed to these while it is unnecessary to repeat the details of the passes, which as already said, suffice to produce the whole train of Mesmeric phenomena.

The first is twitching of the eye-lids which begin to droop, when, even where the eye-lids are open, there is in many cases a veil as it were, drawn before the eyes, concealing the operator's face and other

objects. Now soon comes on a drowsiness, & (10.
after a time all consciousness is lost suddenly, and on awaking, the patient has no idea whatever how long it is since he fell asleep, nor what has occurred during his sleep, the whole is a blank, but he generally wakes up with a deep sigh rather suddenly, & says he has had a very pleasant slumber, without the least idea whether for five minutes or five hours; he has been more or less deeply in the Mesmeric Sleep, it is a state of somnambulism, sleep walking, or more correctly sleep-waking; It is a sound, calm, & undisturbed sleep, that is, it is not broken by gleams of ordinary consciousness, but the sleeper answers when spoken to by the mesmerist, & answers rationally and sensibly.

If desired he will rise and walk with his eyes closed, or if open, either turned up or insensible to the light.

When the subject has became fully asleep so as to answer questions readily and without waking, there is almost always observed a great and remarkable change in the face and countenance, the manner and voice.

On falling to sleep, at first he looks perhaps drowsy and sleepy, like a person dozing at church, or at a table, or overcome by fatigue; or stupified

by drink, but when spoken to, he usually (11.
brightens and although his eyes may be closed, yet the expression becomes sprightly and intelligent, quite as much so as if he saw, and the deeper the Mesmeric Sleep, the more bright and intelligent becomes the look & the countenance. Clairvoyance is but a deep mesmeric sleep."

When it is desired to awake the patient, you must make a few reverse passes, that is from the pit of the stomach upwards over the head, and give him a gentle but sudden shake, and say to him, "you are all right now."

Do not handle him roughly.

Clairvoyance.

Mesmeric Clairvoyance is produced by the passes as before taught.

It is rarely that a person becomes clairvoyant at the first sitting, but such cases are not altogether quite unknown, clairvoyance usually comes on by degrees, the sleep becoming deeper and more perfect at each succeeding sitting.

When you have produced a deep sleep upon your patient, you must gently tell him that you wish him to visit a certain place, and which you will describe

to him, if he hesitates you must try & persuade (12.
him, but if he still objects, it is better to defer it until another sitting; if he expresses a willingness to go, as is generally the case, ask him how the house is situated, the windows or surroundings, or such other characteristics as you know belong to the place, if he does not give a very correct account, it is probable he has gone to the wrong place, in which case you must explain it more fully to him.

We must here touch on "Phrenology;" It will be well to buy a small phrenological head, which can be obtained at most chemists for about a shilling, as this will show the location of the different organs, much better than can be described on paper.

When the patient is in the Mesmeric Sleep, the operator can produce wonderful phenomena, by exciting the different phrenolozical organs of the brain.

The organ termed "Individuality," situated just above the nose, is the principal one to bring the patient into the mesmeric sleep, by pointing at this. (for it is not necessary to touch it) he will tell you on being asked, about himself and his own affairs, his ailments, & what is best for his health, this organ bringing the mind into the fittest state for interrogation.

Another organ is "Combativeness," situated at the back of the ear, which being pointed at, will cause him to strike furiously at anybody or anything in front of him, and to put himself in a very pugnacious attitude.

By exciting "Mirthfulness," he will laugh and display the greatest hilarity, and each other organ possesses its own peculiar qualities.

Now the reason I have brought phrenology in, is this, that sometimes the patient in the Mesmeric Sleep cannot see, speak, or hear audibly or plainly, in such case it is necessary to excite certain organs.

For instance if in his clairvoyant travels he says it is dark so that he cannot see, you must point your fingers towards his eyes and say, "Now you can see."

Then again in answering questions or speaking, if he articulates inaudibly, or mumbles, so you can not understand what he is saying, excite the organ of language which is situated just beneath the eyes, and he will then immediately speak plainly.

Again should he hear imperfectly, point towards the ear with your fingers and say, "Now you can hear," when his hearing will become perfect.

In Clairvoyance it is most essential to have the organs of hearing, seeing, and speaking well excited

and developed, that he may be able to tell what (14.
he hears and sees in his travels.

The deeper stages of clairvoyance, can only be arrived at by practise, frequent sittings, and complete control over the patient; by degrees the mind will become more lucid, and not only able to tell of the past and present, and not only able to describe far off places and visit far off friends, but also to obtain glimpses into the obscure future.

There has been discovered no limits to the lucidity of the clairvoyant; walls and the habitations of men, are no hindrance to the flight of the spirit, it can pass through fire, through air, through water, through earth, and limit there is none!

The higher the degrees of clairvoyance, the more angelic and benefic becomes the presence and countenance, which assumes a most angelic expression, especially with females, whose faces usually become bright and radiant as with joy.

Think not reader that without patience and little trouble you can get your subject into this desirable state of Mesmeric Sleep, what you must do is to practise and persevere, and if your subject does not progress satisfactorily, which is sometimes the case, and is no fault on either side, for all persons are not formed alike, then seek another, and

experiment; generally females are better than males, their senses being more penetrating, susceptible, and keen, and their nerves sensitive; children also form very excellent subjects for Mesmerism, & are very easily acted upon.

You will, generally, and I may say, almost invariably find each succeeding sleep deeper than the last.

It now remains for you to operate and also cultivate the Mesmeric influence.

Never use force at anytime, or insist on the patient doing any thing, as this is very injurious to the patient, and gives rise to a feeling of antipathy, which is most desirable to avoid.

With respect to absent friends, it is better to place their letter, or a lock of their hair, or a piece of their clothing, or any thing else that belongs to them, in the patient's hands, as this facilitates his tracing, or finding their whereabouts.

Information may thus be learnt about the dead as well as the living, indeed it is a most useful faculty; the great pity is that it is not more extensively known; for the discovery of murder, theft, &c. it would be highly valuable.

Thought Reading, & Mental Impressions.

With this you require the power of drawing pictures in your brain, or the power of vividly producing anything in your mind.

In the beginning of the lessons, instruction is given how to develope this power. Once you are able to picture past events clearly in your mind, thought reading becomes easy work, but until you can do this, it is best deferred, or it will end in a muddle & without any satisfactory results.

You will therefore first produce on your patient the Mesmeric Sleep, the deeper the better, then picture or think vehemently in your mind of what you desire he should know, and make what we should call "Communicatory passes;" these passes are what you may see in every day life, or when one person is trying to make another understand his meaning, he uses his hands as well as his tongue, & this manual motion is done quite unconsciously, but yet it is very patent, in short, you throw with the hands as it were, your thoughts towards him, and with intense concentration of the mind you gaze at him, when your thoughts will become known to him.

At first some blundering may occur, practise

and patience is the only remedy for this, (17.
coupled with the "communicatory" passes and a clear and determined mind.

Should you wish him to read the thoughts or impressions of anyone present, you must join their hands for a few minutes, remaining yourself entirely passive, as the patient is more susceptible to your impression than that of any other person, therefore passivity on your part is very necessary.

Let any person write a name or any number, or word, or sentence, and fold it up and put it in a nut or box, or seal it up and hand it to him, he will tell what it is exactly, and without seeing or opening the box.

This, and a thousand other experiments or tests may be given, and in your method of practising, other experiments will present themselves, and other phenomena no less astonishing, but whatever occurs in any experiment, do not lose your self possession, but be calm and de-magnetise by making the reverse passes as before taught.

General Notes.

When you have once mesmerised a person never allow any one else to mesmerise until the patient

has fully recovered from the effects of your (18.
magnetism, otherwise you will be liable to injure the patient and produce convulsions, and a series of evil consequences, leaving the patient in a very weak and prostrate state.

Allow no unhealthy or evilly disposed person to mesmerise you, nor yet any one else at any time if you can avoid it, for, when mesmerised you are completely under their control. You should therefore only allow those who are strictly honourable to mesmerise you, otherwise it will be particularly bad and dangerous, depraving the morals and having other bad and lasting effects. Females should be very particular in this respect, and allow no stranger to influence them.

The student will observe that all the wonderful phenomena are produced by the simple passes or the intent gazing, as taught in the beginning of these lessons, and that thought-reading, clairvoyance, and a host of other things, are simply the result of continued and persistent experiments, and resulting in deep sleep, for the sleep is usually deeper at every subsequent sitting. One hour a day and in the morning is the best time for experimenting.

As soon as the operator feels fatigued he should give over and operate again the succeeding day, and

at the same hour, and continue it until sleep is (19.
produced, bearing in mind that if it be not produced at the first sitting that the labor is not lost, so no disappointment should be felt, but the operation should be continued daily until sleep is produced.

The chief things are= A passive and willing patient, and a strong, healthy & vigorous operator.

The Mesmerising of Animals, Vegetables, and other things.

There is but little difference between the mesmerising of animals, and that of human beings, every one of either, are more or less susceptible to the influence.

For Animals, make passes from the head down the back to the tail, continue this for a short time when the eyes will become heavy, then pass your hand over them when they will become fixed, and the animal will fall asleep. You may then experiment with it as you wish, although unless you are watchful, they are liable to wake at any little noise or interruption.

Should an animal be ill or full of restlessness, mesmerise it into a deep sleep once every day, & let

it awake of its own accord and naturally.

For such animals as are ferocious, and cannot be controlled or approached, at first the magnetising is a tedious performance, and cannot be hastily perfomed, except after much labor.

You must stand in front of the Animal, fixing your eyes steadily on his, and make passes towards him as with a human being until he is subdued, and either falls asleep or drops down, when he may be approached and put into a deep sleep by continued passes.

With Birds make passes over and around the Cage, and continue them until the eyes close and the bird falls asleep, when you may handle and act with it as you please.

To induce an Animal to follow you, you must make passes over his head and down his back for about ten or fifteen minutes, then go in front of him and make what are called "Drawing passes," that is, as if you were pulling a rope from him to yourself, breathe into his nostrils a few times, & the Animal will follow you anywhere you go.

After Mesmerising a human being you may draw him towards you by these drawing passes, and he will follow you much the same as an animal.

To repel or back a human Creature, or an

Animal, make passes as though you were pushing it from you, and let your mind be strongly impressed with what you desire to accomplish.

How often in every day life is "go away," "get away" and other similar ejaculations accompanied by a motion of the hand, or a "repelling pass," although it is done quite unconsciously.

In experimenting with healthy Animals it is always best to de-magnetise them by making a few reverse passes, the same as for a human being, and see that they are fully awake.

The Mesmerising of Vegetables, Furniture, Water, and other things.

With flowers, vegetables, or plants, you will proceed to make passes, down and around the plant, from the top to the roots, say for the space of fifteen minutes, and breathe on the ground about the roots.

No visible effect can be expected at the time, but plants and vegetables will grow quicker and more luxuriously after being mesmerised than they did before.

With Furniture and other inanimate things proceed as follows

Say for instance you wish to mesmerise a chair, door=post, threshold, table, or anything else, to produce a certain effect upon the first person who enters or comes in contact with them. Make passes down the back of the chair to the feet, then down the front, over the seat, down the legs to the floor, and with other articles of furniture make passes from the top to the bottom, and on both sides of it.

The impression you wish to convey must be very powerfully kept in your mind all during the operation, and the will must be firm and determined.

Professor Mesmer, who first brought mesmerism into practical use; when he mesmerised trees, he used to fold his arms around it for severals minutes, then make passes towards the summit, and thence down the trunk, in the direction of the principal limbs, then finished by mesmerising the ground around it.

For Water, make passes over the surface, & pass the hands through it, and breathe upon it several times successively.

The student will remember that the longer he continues the operation, the more powerful the utensil or other article will be mesmerised

Magnetised Water is good for plants & animals

tending to keep them in health & invigorating (23.
their growth.

A sensitive person or one brought under the influence of Mesmerism will be able to tell at once what articles are mesmerised and what are not.

Suppose you Mesmerise a chair, and ask your patient to sit therein, it is highly probable he will fall asleep on seating himself. Then again show him a mesmerised stone, plant, water, or anything else, and it will produce the same effect.

Again, mesmerise a certain place in the floor over which he must pass, and if you Will in your mind, that he shall not pass that spot, as soon as he enters it, he is fixed steadfastly to the ground & cannot move, this refers to those whom you have mesmerised at least once; others in passing the spot would only perceive a certain impression, which they might or might not heed or notice,

And thus far with respect to the general practises of Mesmerism; the phenomena and the effects may be varied in scores of different ways, according to the will of the operator.

The whole train of Mesmeric phenomena, hangs on the simple yet powerful passes, as mentioned in the fore part of these pages.

When a patient is once controlled or put to sleep

by you, it is only the practise of a few minutes (24.
to control him at any future time.

We will now turn our attention to the Healing properties of human Magnetism, and which is very important, and can effect very wonderful results by its continuance.

Healing Magnetism.

In India and the East, healing Mesmerism has been practised from time immemorial, and is well known amongst the American Indians, and the Aborigines of other countries, and even in the common affairs of every-day life how much we do see of it.

It is as natural to hold your hand against the part that aches, as it is to drink when you are dry, and this very natural and common application of the hand, frequently eases the pain, and would do so more, were it to be continued longer & by another person, the mind at the same time being strong & resolute in the determination to effect the pain.

A few strokes of the hand over the head will almost always cure pain of the head.

How to remove pain from the head, or any other limbs

Make the passes downwards from the top of the limb or Crown of the head to its extremity, and after every pass, shake the hands, as though you were shaking something from them, and continue this for some time when the pain will gradually cease; if you do not shake your hands after each pass, it is most likely you will receive the pain yourself.

For Rheumatism, Acute and Chronic.

Mesmerise the parts well by making the passes, shaking the hands after each pass as before taught; also apply new Flannel, which has been well mesmerised to the parts, or mesmerised paper is very good. Apply a silk handkerchief over the part most affected, & breathe upon the part through it several times.

Your mind should be generously disposed and be possessed with a sincere desire to benefit the patient, and drive away the pain.

If the person has been once or more put into the Mesmeric Sleep, this operation will give instant relief, if not, then the relief will be gradual in

accordance with the Mesmeric power the operator possesses, & the degree of real earnestness in his mind.

Therefore it is most essential to produce the Sleep, as ever after that it is but mometary work to relieve any pain, to produce refreshing sleep. or to render any surgical operation painless and safe in every way.

How to remove pain from one person and give it to another.

This is very convincing to the sceptic, and easy to perform, and very certain in its action.

Suppose a person has a pain in the head or any other limb, make the passes to remove it, but instead of shaking your hands after each pass as before taught, throw them towards the sceptic. and as the pain eases in the one so will it be felt by the other. Let the motion of your hands be as if you were pulling from the one and throwing to the other. and let your mind have a similar object in view & be very determined in the business.

Deafness and Blindness.

For deafness make passes over the ear & breathe upon it, and pour mesmerised salad oil into it, then apply wool, and if the wool be mesmerised so much the better, repeat the operation as often as convenient.

If only one ear be affected, it will yet be better to mesmerise both sides of the head.

For Blindness.=

Make passes over the eyes, and down the nose, breathe upon the eyes through flannel, and bathe them with water that has been mesmerised, & cover them with a mesmerised cloth.

Where deafness or blindness is not the result of an Accident or Malformation the cure is easy, but when the organ is injured or misformed it is doubtful, but ought to be tried.

For insanity and Mental Affections, not resulting from accident or malformation.

Make passes down the spine of the back and get the patient to sleep as soon as possible, then mesmerise him very throughly into a deep sleep, repeat

this once or twice daily; let him sleep at least two hours, then de-mesmerise and awake him.

Let the food that he takes be mesmerised; if the heart be weak, excite its action by a few gentle passes over the region of the heart, and when asleep, breathe upon his forehead through flannel.

The mind of the operator should be most benevolently disposed, and possessed with an ardent desire to do him good.

This is essential in all curative operations.

It is the principal difference between curative & phenomenal mesmerism; in the former your mind should be anxious to do good, but in the latter it should have the desired phenomena in view and strongly impressed upon it, but I have spoken of the necessity of this many times already.

The method of treating insanity is applicable to fits, the falling sickness, giddiness, and temporary loss of reason or memory.

For Burns, Scalds, Wounds, &c.

First, Mesmerise well the injured parts by continued passes, then breathe upon the parts, and if it be a scald or wound, or burn, apply mesmerised

salad oil to it, afterwards apply a bandage (29.
that has been mesmerised by the breath, until it is quite moist, and treat daily in this manner.

How to Mesmerise Paper, Water, Flannel, and other things for Curative Purposes.

All things can be mesmerised very speedily and effectually too, and mesmerised paper, clothes, flannel, &c. are useful to send long distances, for it is as easy to treat a person at a distance as at home provided you have once if not more put them into the mesmeric sleep. Cases of this description are constantly occurring to almost every practitioner.

Having selected the article you wish to mesmerise, you must proceed to make passes lengthways of it, say for ten or fifteen minutes, then breathe upon it for five minutes more, and it will then be ready for your use.

For Water, Baths, and Liquids.

Make long and slow passes over them and in the case of water or baths make the passes by passing

or drawing the hands through them, & finish the operation by breathing upon them several times; keep your mind in the benevolent condition as before taught.

Pains in the head, tic, tooth-ache, ear-ache, cramps and a host of other aches and pains can be cured effectually by mesmerism.

In relieving pain it is not always necessary to send a person to sleep, unless the pain be severe and the frame much exhausted.

For Smallpox, Measles, and Fevers, and other temporary attacks of Sickness or Indisposition.

Mesmerise thoroughly the whole body by making long passes from the head down to the feet, and shaking the contamination off at each pass as before taught.

If the fever induces restlessness as it usually does, then put the patient to sleep and keep him in that state until it subsides, bearing in mind that he is better able to eat and drink when under control, than he is when awake, it is a good thing also to mesmerise the food and drink that he takes.

For Inflammation, Wounds, &c.

Make passes over and around the affected parts, and finish by gently breathing upon them.

For Wounds.= These can be speedily healed by saliva, first, rinse and cleanse your mouth well with tepid water, then apply the Saliva to the wound.

This saliva possesses a most powerful healing action.

Cats and other animals when wounded invariably lick their wounds until they are healed.

A mesmeriser should be an acute observer of nature and creation, from which invaluable lessons may be learned and much information gained.

One word of caution in treating the sick, do not make an upward pass, and in all your operations let the passes be made from top to bottom, as the Magnetic fluid has a great tendency to ascend.

Advice.

First cultivate your passions, and have them all well under control, so that anger and passion may be unknown to you, then cultivate the mind as before

taught, both as to concentration & the drawing of mind pictures, which are very essential for thought-reading; also cultivate the gaze, that the eyes may be firm, fixed and very penetrating.

Attend also to your habits of eating & drinking, avoid all excesses, live temperately, only eating such food as will easily digest; avoid heavy drinking.

These are the primary conditions.

You should practise making the passes so that when you are mesmerising you can continue for some time without any feeling of fatigue. Make them from the head, straight down to the pit of the stomach, or even to the feet; in bringing the hands up again, extend them on each side so that they form a kind of semi-circle.

In experimenting, never get flurried or excited, if you cannot control at the first sitting, try again.

You must remember that every thing takes time & patience, and that every thing in connection with mesmerism is produced by the simple passes or the gazing, and the concentration of the mind.

These as before said, suffice to produce every known phenomena in connection with Animal Magnetism or Mesmerism, whether it be healing, phenomenal, or otherwise.

Appendix.

It may be observed that distance forms no obstacle to the action of the Mesmeric influence of the operator, although it may possibly weaken or retard it to some extent.

Not only may the subject be put to sleep by the silent will of the operator, but he may be made also to exhibit all the phenomena already mentioned as possible, in fact he can be controlled as well by the silent will, as by the audible sounds of the operator, and will go and come, and perform any act the mesmerist may desire.

Another remarkable fact is the kind of attraction, the subject or patient feels towards the operator, & which the latter can very powerfully exert in almost every case.

The patient will feel a great desire to approach him, and, if prevented will use great force to overcome the difficulty or hindrance, and the only explanation he can give of his behaviour is, that he will say that he felt irresistably drawn towards him.

This peculiar attraction may also be exhibited at a distance, and scarcely any obstacle will stop

the patient; this attraction sometimes happens § 34.
even in the Conscious state.

In some cases the patient will have a liking for the Mesmerist, I mean in the ordinary waking state of the patient.

If the Mesmerist orders the patient to do a certain thing, at a certain time after waking, he will do so, or however ridiculous or nonsensical the act may be, the patient feels bound do it, & if thwarted he will use great force and determination to accomplish it, and if questioned will say he Must do it, or that he feels Compelled to do it, and he will carry out his orders faithfully.

The ordinary loadstones or magnets do act on the human body; when passes are made with them the same feelings or sensations are experienced as when the operator uses his hands.

It is possible that the use of the magnet may be combined with that of the operator, but by using the magnet without the hand it is ascertained that it does exert an influence identical with that of the human body, or the hand.

This influence may even go so far as to produce, even at a great distance, a state of unconsciousness, as well as the mesmeric sleep.

This influence is conducted or passes through all matter, & nothing can arrest its action.

Crystals are also powerfully mesmeric, and by their action on the brain, produces a kind of Clair-voyance, when visions or objects are seen in the Crystal; and it is very probable that Crystal visions are the result of its mesmeric action on the brain.

All nature is linked together by Mesmerism or Magnetism, for they are one and the same thing although under different names.

The Arabian Magicians when they exercise their Magnetic power, procure a young lad under ten, and pour a drop of ink in his hand, and burn some suffumigations, using incantations, then mesmerise the lad when he sees all kinds of visions of distant persons and objects.

Music also, always forms part of the Magicians ceremonies, and when he wishes to cause those who consult him to see visions, that is, to become clair-voyant he always uses soft music, and some kind of suffumigations unknown to Europeans.

When in the mesmeric sleep, music has a wonderful effect upon the patient, thus a waltz or piece of dance music will cause him to dance with singular grace and elegance, it matters not whether he understands dancing or not, but his actions are very marked.

A slow and solemn strain will readily cause them to kneel and pray or join the devotional Music.

A Warlike air will cause them to strut about & put themselves into a very fierce and pugnacious attitude.

Not only are their attitudes and gestures true to nature, but this truthfulness extends to all that is said by the sleeper, and when he speaks it is in the most conscious strain or conscientious manner.

It is to be observed that those who are slowly & gradually brought up to a high degree of susceptibility, make the best subjects; at all events the operator should never be discouraged by want of complete success in his first trials.

Cases are on record in which the sleep has not been produced until after hundreds of experiments, & yet become at last very deep & resulted in splendid phenomena.

There is no doubt that we all possess the power

to Mesmerise each other, though in different degrees, & every one may be mesmerised by patience and perseverance on the part of the operator.

It also appears that a person of a very marked temperament most readily effect those of an opposite temperament; thus a person of a nervous bilious temperament, will succeed best with subjects who are sanguine lymphatics

Sympathy often produces a strong liking or attraction between two parties who see each other for the first time.

It arises from a pleasing agreement or correspondence of the Mesmeric condition of the parties, & this is often very durable and lasting.

It is well known that many persons quarrel after being long together, yet are quite wretched if separated, and infallibly come together again

There are also antipathies equally strong, every one have seen or felt the repulsion exercised on himself and others by certain individuals, and this hatred or antipathy often lasts for life.

But antipathy is more strongly marked by persons in the Mesmeric Sleep, some of whom cannot bear the approach of other persons, others

cannot endure the presence of a cat or dog, or a mouse, or even a fly or spider, and if carefully concealed from them they will yet be aware of its presence, & if the obnoxious creature be not removed, the patient may faint or go into convulsions.

Some cannot endure a rose, an apple, pear, currant or other fruit or vegetable. Some object to articles of food; others object to drink, and all these antipathies are so strong, that the mere presence of the object is sufficient to produce very bad effects on the patient.

It often happens that a Clairvoyant who can see and describe very well, all that is in the same room, or in the next, or even in the same house cannot travel a distance.

The travelling stage is a very high degree of lucidity, and can rarely be produced at the first sitting, but is generally developed by slow degrees, yet in some cases the patient will become highly clairvoyant at the first operation, but these cases are rare.

Some clairvoyants possess the power of sympathising with an absent or distant person, so as to read their thoughts, to know their past actions, and even to perceive their intentions; and this can be

done best by placing a piece of the dress, or (39.
even a letter in the hand of the patient, all other information being withheld.

This faculty would be uncommonly useful in tracing murderers, thieves, and of finding out the intentions of friends and foes alike.

There is no doubt but that Magnetism resides in bodies both animate and inanimate, a certain force or influence which is felt more or less by certain persons who are effected by it.

This force or influence is Magnetism, and which gives rise to all the phenomena we have described, & much other also of an equally interesting nature, and it is also the cause of sympathy and antipathy between individuals.

Primarily.= Magnetism is produced by the planets, & by observing their condition at the birth of an individual, one is able to tell the special qualities of this Magnetism, but this relates to Astrology.

The practise of Magnetism is but the exercise of forces, that were implanted in us at the instant of our birth.

The following interesting fact will show the student to what good purposes magnetism may be put.

A Farmer aged 23 was afflicted with an (40.
abscess from congestion upon the inner and upper part of the thigh The surgeons that attended him declared that cure puncture would be practicable, but the operation required great prudence, and much resignation, because the Crural Artery crossed the humour, which had developed in a frightful manner.

Count de B. whose Magnetic skill is very remarkable, purposed plunging the patient into the Magnetic state, thereby to produce somnambulism, and establish insensibility upon the part of the body where the operation was to be performed; in that condition he said, they might spare the farmer the pain and suffering inevitable in his present state.

The proposition was accepted. In about two minutes the patient was placed in the Magnetic State; somnambulism immediately followed, but without remarkable lucidity.

The farmer said in answer to a question put unto him by his Magnetiser, that he looked in vain for his illness; he could not see it, nor the cause of it.

At that moment the Doctor performed, with the greatest skill, the operation which had been considered necessary.

He applied the bistoury several times & produced

the desired effect. The dressing was then made in the usual manner.

During the whole of the operation the patient remained immoveable as a stature; his Magnetic Sleep was undisturbed.

Upon the desire or proposition of all the medical men, Count de B= destroyed the Magnetic state in which the patient had been plunged and awake him.

Dr. R= then approached him, and asked whether he was willing to submit to the operation. "If it must be so" said the patient, "I will submit."

Dr. R= then announced that it was quite useless to recommend it, because it was done.

The amaze and astonishment of the patient was great, when they made him see the dressing.

He had felt nothing, and only remembered the action of Count B= when the latter applied the palm of his hand to his, the patient's forehead and made him sleep.

The above will show the reader what an excellent thing it would be if the Medical faculty would recognise and practise Magnetism, especially in the case of operating; all danger of inflammation and subsequent death would then be avoided.

Mesmer the reviver of Magnetism used to (42.
perform in the following manner.

In the centre of a large room was placed a circular vessel termed the "Baquet," a feet in height, furnished with a lid in two parts, moving on hinges in a central line. This lid was perforated with holes, through which were inserted a number of curved and moveable iron rods. Its interior was filled with bottles of water, previously magnetised, these were placed over one another in such a manner that the first row had their necks converging towards the centre of the vessel, and their bases turned towards the circumference, & the next was arranged in an opposite position, the baquet itself also contained a quantity of water filling up the interstices between the bottles, and to this a quantity of iron filings, pounded glass, sulphur, manganese, and a variety of other substances were occasionally added.

The patients then stood round this apparatus, & applied the iron rods to the affected part of the body, or encircled themselves with a hoop suspended for that purpose

Sometimes they laid hold of each other by the thumb and index finger and formed what was called a ring. The operator then held an iron rod which he moved to and fro before them, for the purpose of

directing at will the course of the Magnetic fluid.

The whole apparatus of bottles, water, metallic rods, was supposed to facilitate the circulation of the fluid, and to increase the power of the process.

Trees, water, food, and other objects were magnetised, for all bodies in nature are susceptible to Magnetization.

Bear in mind that all the Power lies in yourself, that you have simply to cultivate and exercise this power in order to produce very wonderful results.

There is nothing impossible in these lessons or in the Art of Mesmerism; you have simply to practise and persevere, and the result is sure.

The following from Deleuze's Work on Mesmerism, will be found very instructive and interesting.

When any one has a local pain, it is natural, after establishing a communication, to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure a sciatic; it is not by putting the hand upon the stomach that we can dissipate a pain in the knee.

Here are some principles to guide us.

The magnetic fluid, when motion is given to it, draws along with it the blood, the humors, and the cause of the complaint. For example, if one has the headache, owing to the tendency of the blood to the head, if the forehead be hot and the feet very cold, by making a few passes from the head to the feet, and others along the legs, the head is relieved, and the feet become warm. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand: it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived before it is entirely dissipated, a pain is sometimes felt in the lower part of the bowels. Magnetism seems to chase away and bear off with it what disturbs the equilibrium, and its action ceases when the equilibrium is restored. It is useless to search out the causes of these facts; it is sufficient that experience has established them, for us to conduct ourselves accordingly, when we have no reason to do otherwise.

The following rules, with some exceptions may thence be established:

Accumulate and concentrate the magnetic fluid upon the suffering part; then draw off the pain towards the extremities.

For example, do you desire to cure a pain in the shoulder? hold your hand upon the shoulder for several minutes, then descend, and after having quitted the ends of the fingers, recommence patiently the same process.

Would you cure a pain in the stomach? place your hands several minutes upon the stomach, and descend to the knees. You will accumulate the fluid by holding your hands still; by bringing them down, you will draw away both the fluid and the pain at the same time.

If your patient be troubled with an abstruction, place your hand upon the seat of it, leave it there for some time, either immoveable, or making a circular motion, and draw it along towards the extremities. If the abstruction does not occupy a great space, present your fingers near without uniting them, because it is principally by the points that the fluid escapes. Turn them aside when you bring them away, & then wave them towards the extremities.

You may be assured that the motions you make externally, will operate sympathetically in the interior of the patient's body, wherever you have sent the fluid into it.

If any one has received a blow behind the head, producing a contusion, take the head between your two hands, conveying the action of your will to the seat of the injury. Then bring your hand down along the back, if the contusion is behind the head; or down the forepart of the body to the knees, if it is in the front of it; or along the arm, if it is on the side You will thus prevent the blood from tending to the head; you will avoid the danger of inflammation, and probably render bleeding unnecessary.

If you wish to cure a burn, chilblains, or a felon, follow the same process. The examples I have just cited may be applied to most cases. I think that, in general, contact is useful to concentrate the action, and that passes at a short distance are preferable for establishing and maintaining the magnetic currents Magnetic frictions are employed with advantage in pains of the limbs

In the headache, if the pain is very great, and if there be heat, after having placed your hands upon the head for some time, withdraw them, as if you believed the fluid you have introduced to be united to that of the patient,= that the mingled fluid stuck to your hands,= and that in separating your

hands, and shaking your fingers, you could (47.
draw it off again: it is in effect what you will see verified. If the headache proceed from the stomach, this process alone will not succeed, it will be necessary to act upon the stomach. If the blood tends to the head, it will be requisite, as I have said, to draw it down, and repeat the passes over the legs, and over the feet.

Place a piece of linen several times folded, or a fragment of woollen or cotton cloth, upon the suffering part; apply the mouth above it, and breathe through it: it excites a lively sensation of heat; and the breath, which is charged with the magnetic fluid, introduces it into the system.

It is also observed that the heat is not merely at the surface, as that of hot iron would be, but it penetrates into the interior. After having employed this process, make the usual passes to draw off and expel the pain.

Blowing cold air from the mouth at a distance, produces a refreshing effect. It helps to dissipate the heat, which is withdrawn by presenting the fingers, taking care to separate them as you draw them off, in the usual manner.

The head may also be cooled by putting the palm of the hands upon it, and holding the fingers elevated and separate: the fluid passes off at the ends of the fingers.

It is often impossible to draw a pain far from the part where it is fixed; and you will succeed solely by driving it off progressively; by little and little. A pain upon the top of the head will decrease at first in the centre by waving the hands downward and outward on the right and left.

At every pass a portion will be dislodged and carried off. It will take more or less time to dissipate it entirely.

The magnetised person perceives a heat escaping from the ends of your fingers when you pass them at a little distance before the face although your hands appear cold to him, if you touch him. He feels this heat through his clothes in some part or in all parts of his body before which your hands pass. He often compares it to water moderately warm, flowing over him and this sensation precedes your hand. His legs become numb, especially if you do not carry your hands as low as his feet; & this numbness ceases when, towards the close, you

make passes along the legs to the toes, or below them. Sometimes, instead of communicating heat, you communicate cold; sometimes also you produce heat upon one part of the body, and cold upon another. There is often induced a general warmth, and a perspiration more or less considerable. Pain is felt in the parts where the disease is seated. These pains change place, and descend.

Magnetism causes the eyes to be closed. They are shut in such a manner that the patient cannot open them; he feels a calm, a sensation of tranquil enjoyment; he grows drowsy, he sleeps; he wakes when spoken to, or else he wakes of himself at the end of a certain time, and finds himself refreshed.

Sometimes he enters into somnambulism, in which state he hears the magnetizer & answers him without awaking.

If the patient feels the sensation of heat or coolness from your fingers, content yourself with magnetizing with long passes. If the action of magnetism excites pain in any organ, concentrate the action upon that organ, in order to draw it away afterwards.

If there be manifested any heat or heaviness at

the head, attract it to the knees.

If magnetism produces a sense of suffocation, or an irritation of the lungs, make passes beginning below the breasts, and continuing to the knees.

If colics take place, and if they indicate, as they often do with women, that the circulation ought to be accelerated, avoid letting the hands stop at the breast, or even at the stomach; carry the action to the sides and below them; make passes along the thighs, and let the hands remain some time upon the knees.

If the patient have pains at the back, make passes along the vertebral column.

If you see any nervous movements, calm them by your will, first taking the thumbs or the wrist, & afterwards making passes at the distance of several inches or even of several feet, with the open hand.

If magnetism seems to act too powerfully, moderate the action, and render it more soothing, by making the passes at a distance.

If the patient sleep, let him sleep tranquilly while you continue to magnetize him.

When you wish to rest yourself, take the thumbs of the patient, or place your hands upon his knees.

If the sitting has been long, and you are obliged to quit, rouse the patient gently, by telling him to

wake, and by making passes sideways across the eyes.

If the eyes are closed fast, not attended with sleep, open them by passes sideways, but not till the termination of the sitting.

If after being roused, the patient feels anew the desire of sleeping, you will leave him to sleep alone, taking precautions that no one shall trouble him.

Here I ought to observe, that the magnetic sleep is of itself essentially restorative. During this sleep, nature unassisted works a cure; and it is often sufficient to re-establish the equilibrium, and cure nervous complaints.

Somnambulism is known; it presents itself often in the magnetic practice: let us see what are the means of always deriving from it the greatest advantage, and avoiding all misuse of it.

The first advice I shall give, is, that you never seek to produce somnambulism, but to let it come naturally, in order to profit by it when it takes place.

Many magnetizers, in order to produce it, charge the head very much, and by this means they often succeed in obtaining a forced slumber, and a reflux of blood towards the brain, & partial crises which

are of no utility: this method is not without danger. It is much better simply to employ magnetism by the long pass, and not to charge the head more than the other parts. If nature is disposed to this crisis, the fluid will, of itself, be carried to the brain, and the tendency to somnambulism will be manifested by the patient's being in a state of tranquillity, by his closing his eyes, and by his sleeping. You may then, without any inconvenience, pass the extremities of your fingers five or six times at a short distance before his eyes, in order to give more intensity to his sleep.

You may then ask him how he is; or whether he sleeps well. Then one of these three things will take place; he will wake, he will not answer, or he will answer.

If he awakes, somnambulism has not taken place; and you must not think any more respecting it, in the course of that sitting. If he continues to sleep, without answering, there is reason to suppose he is entering into the somnambulic state. If he answers without waking, and, after his waking, has no recollection of your speaking to him, the somnambulism is real.

In case the patient continues to sleep without

hearing you, you will continue to magnetize him as I have pointed out; and you will wait, before you put him a second question, until the moment before that at which you think the sitting should be terminated.

If he makes no more answers to this question than to the first, you will leave him to sleep tranquilly, or if you judge it necessary to rouse him, you may merely make transversal passes at a distance, bidding him to awake, in a gentle voice, & not commanding him in a tone of authority.

If the patient makes a sign that he understands you, yet without answering, you will beware of urging him to speak. It is a happy thing for him to be by himself, to collect himself, and to accustom himself to his new condition, and to arrange his ideas.

You will merely ask him to let you know by a motion of the head, whether he desires to be awakened, or to sleep longer; & you will conform yourself as much as possible to his wishes.

You will continue in the same manner during the succeeding sittings. Yet if this state of mute somnambulism is prolonged, you will inquire of him whether he hopes very soon to acquire the faculty of speaking; whether you magnetize him well; if he finds himself better for it; and you may

make all inquiries of him which he can answer by a sign, and without efforts.

Have a perfect command of yourself, and beware of employing your will to influence your patient to speak, or to make his somnambulism more profound.

Have but one intention; entertain but one wish, that of facilitating the cure; and leave nature to employ, of herself, the increase of power which you give him.

It may happen that his somnambulism will not proceed further; but this is of no consequence: it is not your object to render him a somnambulist, but to cure him. If somnambulism was necessary, if his constitution rendered him susceptible of it, this state would spontaneously develope itself.

Merely observe what peculiar precautions this demi-somnambulism requires; such as, not suffering those to approach him who are not in communication with him, not to oppose him, not to awaken him roughly, and to continue to occupy yourself about him.

If your patient speaks, and to the question, "Do you sleep?" answers, "Yes," he is a somnambulist; but it does not follow that he is endowed with clairvoyance.

When your somnambulist shall have given an

affirmative answer to your first question, "Are you asleep?" you may address others to him.

These questions should be simple, clear, well adapted, and concise; they should be made slowly, with an interval between them, leaving the somnambulist all the time he wishes to reflect upon them.

If you have been able to suppress your curiosity, which is always more or less injurious, if you do not suffer yourself to be astonished to see one who is asleep answer you with propriety, if you have no other end in view but the doing of good, if you do not think of collecting observations, you will put only those questions which are necessary. The response made to the first one will suggest others to you, always in relation to the means of curing the patient.

The following may serve as an example of the series of questions to be first put to your somnambulist.

Do you feel well?

Does my manner of proceeding agree with you?

Will you point out any other mode?

How long shall I let you sleep?

How shall I awake you?

When shall I magnetize you again?

Have you any directions to give me?

Do you think I shall succeed in curing you?

These questions will assuredly be enough for the first day, when somnambulism has been induced.

At the next sitting it ought to be induced sooner; but you will not try to bring it on immediately, by charging the head. You will first employ magnetism by the long pass, and when your somnambulist assures you that he is sleeping, you will let him have a little time longer to collect himself.

Then, after having repeated some of the preceding questions, you may ask him whether he sees where his disease is; if he says "Yes," you may request him to describe it; if he says "No," you may persuade him to look for it, observing to keep his attention to the point.

You will take care not to form your questions in such a manner as to suggest replies which he can make without reflection, through indolence, or the desire of pleasing you; you must let him be occupied wholly with himself, with his disease, and with the means of cure.

When he has once explained to you what he thinks of the nature of his disease, of its causes, of its consequences, of the crises he expects, you should ask him to search out the remedial means

proper to be pursued in connection with magnetism. You should listen to him attentively; you should take notes of what he tells you, if you are fearful of forgetting it. You should ask him whether he is very sure of the effect which his prescriptions will produce. And if in them there is found anything which appears to you improper, you should make known to him your objections.

You should especially take care to inform yourself well of the crises which are to bring on the cure, that you may not be alarmed at such as he has announced, and that you may know well the mode of soothing them.

You must be exact in magnetizing him at the hour indicated by him, and by the processes which he judges most appropriate.

You must ask him what things you ought to let him forget, what things it is proper to warn him of, and what means it is proper to take to induce him to follow out his own prescriptions.

When he is awake, you should let him be entirely ignorant of his being a somnambulist, and not let him suspect that he has spoken, provided he has not of himself expressly recommended that you

should inform him of it, either to inspire him with confidence in regard to anything that disturbs him, or to induce him to follow a course of regimen, or to do something useful, which when he is awake is counter to his inclination. But, in this case, you will merely tell him what he believed absolutely necessary to know, and you will intreat him not to speak about it to any person.

It is very rare that a patient has the curiosity to be informed of what he has said in a state of somnambulism: I believe, also, that it never happens, when the magnetizer, during somnambulism, has forbidden him to meddle with it after waking.

I have indicated the kind of conversation you ought to hold with your somnambulist. I cannot insist too much upon a point on which chiefly depends the development and the direction of his faculties.

I cannot give any advice in relation to the details, because it would not be equally applicable to all cases. But there is a general rule from which you ought never to depart; which is, never on any account to permit any question of curiosity, any attempt to prove the lucidity of your somnambulist; to speak to him solely of his disease; to direct all

his attention to the means he ought to adopt. (59.
for the restoration of his health. His cure is your essential object, your principal aim; you should not desert it for a moment.

I know that one may sometimes profit by the confidence of a somnambulist to combine with him the means of correcting his faults, and of rendering his conduct more regular, to break off dangerous associations, and in fine to apply to his ordinary state the elevated moral sensibility which he exhibits in somnambulism. In this, one will not depart from the rule I have prescribed; he merely gives it a greater extension. For it is then, in effect, a question about preventing or curing a moral disease, more destructive than a physical one, and which often aggravates the latter. You are doing right, since you have really no other object in view, no other idea, than the intention of doing good to him whom you magnetize; and do not engage him except in that which is most essential to him.

The faculties of somnambulists are limited: their surprising penetration may be regarded as the effect of a concentration upon one single class of sensations, upon one order of ideas: the more their

attention is distracted by various subjects, the less of it will they give to the essential objects.

If your somnambulist appears to meddle with things which do not promote his return to health, employ your will to withdraw him from them; do not hear him; and especially do not appear as if you were astonished at the proofs which he affords of his lucidity. You will excite his vanity, and that is very dangerous; for when you have once awakened in him this sentiment, to which somnambulists are in general very much inclined, you can no more depend upon anything.

There is in most somnambulists a development of sensibility of which we can have no conception.

They are susceptible of receiving influence from everything that surrounds them, and principally from living beings. They are not only affected by physical emanations, or the effluvia of living bodies; but also, to a degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them.

If you are alone with a somnambulist, and any one is permitted to enter, the somnambulist generally perceives it. Sometimes the person who enters is

indifferent to him; at other times he feels for him either a sympathy or an antipathy.

In either case it decreases his concentrativeness.

If he entertains a sympathy, his attention is divided; if an antipathy, he suffers.

If the stranger is incredulous, and suspects the sincerity of the somnambulist, or makes a jest of what he sees, the somnambulist is troubled, & loses his lucidity.

If many witnesses surround the somnambulist, and are occupied about him, the fluid of each one of them acts upon his organization; and as these various fluids are not in harmony, he experiences discordant effects from them.

If you have around you only the persons who desire the cure of the patient, and if you magnetize them all to put them in communication, and all are in good health, the somnambulist may not be in the least disquieted. But it will be diffieult to prevent many of the spectators from often occupying themselves with other things besides the patient.

For every time they occupy themselves with something else, they will break the communication, & these interruptions produce shocks (secousses), which disturb the tranquil reign of somnambulism.

There is sometimes among the spectators, some

one who inspires the somnambulist with a particular affection, of the most exalted kind; and that would turn him aside from his attention to himself: the will of the magnetizer being no longer active, he does not exert the same control, and the somnambulism takes an irregular character.

The greater part of somnambulists, even in the hands of good magnetizers, have lost a portion of their faculties because many persons in succession have been permitted to see them.

When a person who has no experience obtains for the first time some of the singular effects which generally precede lucid somnambulism, he thinks it would be useful to get acquainted with an experienced magnetizer. If he finds one, he entreats him to come and assist at the sittings, to give him instructions. This conduct, which is inspired by a very praiseworthy motive, is, nevertheless, in need of precaution, and I cannot point out the precautions except by recalling attention to two phenomena, the reality of which a great number of magnetic experiments demonstrates.

1st. Somnambulists, or the persons who are in a magnetic state, feel the influence of those who approach them, especially of such as have an active

will.

2nd. Persons who are in the habit of magnetizing, naturally emit the fluid from them, & act powerfully, even without a determinate intention, upon those who are in the magnetic state.

From this it follows that the presence of a magnetizer is never a matter of indifference, and that in certain circumstances it might be more hurtful than that of one who comes out of curiosity.

If the magnetizer disapproves of any of your processes, if he counteracts your action in any manner whatever, he will do an injury to your somnambulist. This inconvenience can always be avoided, if he provides against it, if he is attentive to himself, & if, on your part, you take the necessary precautions.

When, then, you desire to consult with a magnetizer, and call him in to see your somnambulist, this magnetizer must put himself in communication with you, must submit his will to yours, must beware of acting alone, must occupy himself only in concurring to the good you wish to do, must not seek the reason of the processes you employ, must not pretend to direct you in anything, so that nothing shall affect your somnambulist except

through you. When the sitting is ended, the magnetizer can make his observations and give you advice; &, after having reflected upon the principles he has given you, you can adopt and make use of them.

Magnetism very often assuages a fever, or at least its paroxysms; it puts a stop to delirium; it imparts strength at the same time, when it decreases the agitation of the nerves. But the violence of the fever sometimes opposes the establishment of the magnetic communication; it appears to repel the action, when this action has not been previously established. A physician, who has practised magnetism with great success, told me, that in very violent fevers he had obtained good effects by a process which I ought to mention. His process consists in dipping the hands into water acidulated with vinegar, and then to make long passes with the palms of the hands. He assured me that, by this means, he soothed the paroxysm, and often produced perspiration.

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